

The Great MYSTERY of
GODLINESS,

Laid forth by way of affectuous and
feeling MEDITATION:

Also the
INVISIBLE
WORLD,

Discovered to Spirituall Eyes, and
reduced to quietull Meditation.

IN THREE BOOKS.

By Jos. HALL, D.D. B. Norwich.

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To all them that
love our Lord Je-
sus Christ in sinceri-
ty, Grace and
Peace.

Dear Brethren,

 If I have, in a sort,
taken my leave of
the world already;
yet, not of you, whom God
hath chosen out of the world,
and endeared to me by a clo-
ser interest: so as ye may
justly expect from me a
more speciall valediction;
which I do now in all Chri-
stian affection tender unto
you: And, as dear friends

A 2 upon

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upon a long parting are wont to leave behind them some ticens of remembrance, where they most affect; so have I thought good before my setting forth on my last journey, to recommend unto you these my two finall Meditations; then which, I suppose, nothing could be more proper for me to give; or more likely to merit your acceptation: For, if we were half way in heaven already, what can be a more seasonable imployement of our thoughts, then the great Mysterie of Godlinessse, which the Angels did stred a look into? And, now when our bodily eyes are glutted with the view of the things that are seen (a prospect, which can afford

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ford us nothing but vanity
and vexation) what can be
more meet, then to feed our
spirituall eyes, with the
light of Invisible glories?
Make your use of them, both,
to the edifying of your
selves in your most holy
faith; and aspire with me,
towards that happiness which
is laid up above for all those
that love the appearance of
our Lord Jesus.

Withall, as the last words
of friends are wont to bear
the greatest weight, and
to make the deepest im-
pression; so let these lines
of holy advise, wherewith
after many well-meant
discourses I shall close up
the mouth of the Presse,
find the like respect from
you.

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Oh that I might in the first place, effectually recommend to you the full recovery of that precious Legacy of our blessed Saviour, Peace : peace with God, Peace with men ; next to Grace the best of all blessings : Yet, wo is me, too too long banished from the Christian world, with such animosity, as if it were the worst of enemies, and meet to be adjudged to a perpetuall internation.

Ob for a fountain of tears to bewaile the slain of Gods people in all the coasts of the Earth : How is Christendome become an universall Aceldama ? How is the earth every where dyed with humane bloud ? poured out, not by the hands

of

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of cruell Infidels, but of
brethren: Men need not go
so farre as Euphrates for
the execution of Turks and
Pagans, Christians can make
up an Armageddon with
their own mutuall slaug-
ter. Enough, my dear bre-
thren, enough; yea more
then too much hath been
the effusion of that bloud,
for which our Saviour hath
shed his: Let us now, at
the last, dry up these dead-
ly issues, which we have
made; and with soveraigne
balms bind up the wounds
we have given: Let us
now be, not more sparing
of our tears, to wash off the
memory of these our unbro-
therly dimications, and to
appease the anger of that
God, whose offended justice

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Prov. 16.7.

have raised war out of our own bowels: As our enmity, so our peace begins at heaven: Had we not provoked our long suffering God, we had not thus lived; and we cannot but know and believe him that said, When a mans ways please the Lord, he maketh his enemies to be at peace with him: Oh that we could strongly reconcile ourselves to that great and holy God, whom we have irritated by our crying sins, how soon would he, who is the commander of all hearts, make up our breaches, and calme and compose our spirits to an happy peace and concord!

In the next place give me leave earnestly to exhort you,

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you, that, as we have been heretofore palpably faulty in abusing the mercies of our God for which we have soundly smarted;) so that now, we should be so much the more carefull to improve the judgments of God, to our effectuall reformation: we have felt the heavie hand of the Almighty upon us to purpose; Ob that our amendment could be no lesse sensible then our sufferings; But, alas, my brethren, are our wayes any whit holyer? our obedience, more exact, our sins less and fewer then before we were thus heavily afflicted? may our God too justly, turne up that complaint, which he made once by his Prop'et Jeremiah,

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Jer. 2.

Ye have transgressed against me, saith the Lord, In vain have I smitten your children, they received no correction : Far be it from us, that after so many sad and solemn mournings of our Land, any accuser should be able to charge us, as the Prophet Hosca did his Israel, By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blond : Wo be to us, if after so many veins opened, the blood remaining should not be the purer.

Hos. 4, 2.

Let me now leave, in the third place, to write you to the practise of Christian charity, in the manuall constructions of each others persons, and actions ; which

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(I must tell you) we have
heedlessly violated in the
heat of our holy intentions;
whiles those which have va-
ried from us in matter of
opinion, concerning some
appendances of Religion,
and outward forms of admi-
nistration, we have been apt
to look upon with such dis-
regard, as if they had here-
in forfeited their Christian
profession, and were either
aliens from the Common-
wealth of Israel; though in
the mean time, sound at the
heart; and endeavouring
to walk close with God in all
their wayes: whereas the
father of all mercies allows
a gracious latitude to his
children, in all non-forbid-
den paths: and in every
nation and condition of
men

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Jude. 3.

Phil. 4.5

men, he that feareth God, and worketh righteousness, is accepted with him: Beware we (my dear brethren) lest whilsts we follow the chase of Zeal, we out-run charity, without which, piety it self would be but unwelcome: As for master of opinion in the differences of Religion, wherewith the whole known world, not of Christians only, but of men, is wofully distracted, to the great prejudice of millions of souls, let this be our sure rule, Whosoever he be that holds the faith which was once delivered to the Saints, agreeing therefore with us in all fundamentall Truths, let him be recev'd as a brother: For there is but one Lord, one Faith, one Baptism:

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Baptism: And, other foundation can no man lay, than that which is laid, which is Jesus Christ: Let those which will be a devising a new Creed, look for a new Saviour, and hope for another heaven; for us we know whom we have believed: If any man be faulty in the doctrines of superstructure, let us pity and rectifie his error, but not abandon his person.

1 Cor. 3. 11.

The Communion of Saints is not so slight that it should be violated by weak mistakings: If any man through ignorance or simplicity, shall strike at the foundation of faith, let us labour by all gentle means, and brotherly conviction, in the spirit of meeknesse to reclaim

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reclaims him: If after all powerfull indeauours he will needs remaine, obstinate in his evill way; let us disclaim his fellowship, and not think him worthy of a God-speed. But if he shall not only wilfully undermine the ground-work of Christian faith, by his own damnable opinions, but diffuse his hereticall blasphemies so the infection of others; let him be cut off by spirituall censures; and so dealt with by publick authority that the mischief of his contagion may be seasonably prevented, and himselfe made sensible of his hainous crime.

In all which proceedings, just distinction must be made betwixt the seduced soul, and

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and the pestilent seducer,
the one calls for compassion,
the other, for severity: So
then my brethren let us pity
and pray for all that have
erred and are deceived; let
us instruct the ignorant,
convince the gainsaying,
avoid the obstinate, restrain
the infectious, and punish
the self-convicted heresi-
arch.

In the fourth place, let
us, I beseech you, take heed
of beeing swayed with self-
interests in all our designs:
These have ever been the
bane of the best undersa-
kings, as being not more
plausibly insinuative, then
pernicious: For that partiall
self-love, that naturally
lodges in every mans brest,
is ready to put us upon those
projects

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projects, which, under fair
preferences, may be extremely
prejudicial to the publique
weal; suggesting not how
lawfull or expedient they
may be for the common, but
how beneficiall to our selves;
drawing us by insensible
degrees to sacrifice the
publique welfare to our own
advantage, and to under-
work, and cross the better
counsailes of more faithfull
patriots: Whereupon, many
flourishing Churches, King-
domes, States, have been
brought to miserable ruine:
Oh that we could remember,
that as all things are ours,
so we are not our own; that
we have the least interest
in our selves, being infi-
nitely more considerable as
parts of a community, than

as

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as single persons ; that the
main end of our beeing,
(next to the glory of our
maker) is an universall ser-
viceablenesse to others : in
the attaining whereof, we
shall far more eminently
advance our own happiness,
then by the best of our pri-
vate self-seeking indeavours.

But withall, it will be
meet for us to consider, that,
as we are made to serve all,
so only in our own station :
There can be no hope of a
continued wel being without
order : There can be no
order without a due subor-
dination of degrees, and
diversity of vocations ; and
in vain shall divers vocati-
ons be ordained, if all pro-
fessions shall interfere with
each other. It is the prudent
and

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1 Cor. 7.20

and holy charge of the Apostle, Let every man abide in the same calling wherein he is called. We are all members of the same body, every one whereof bath his proper employment : The head is to direct and govern, the feet to walk, the eyes to see, the ears to hear : How mad would we think that man, that should affect to walk on his head, to hear with his eye, to see with his ear ? Neither surely is it lesse incongruous for men in divine and civill administrations, to offer to undertake, and manage each others function, in their nature and quality no lesse disparate : So then, let us indeavour to advance the common good, as that a plious Zeal may not draw in confusion ;

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confusion ; and that we may not mistakingly rear up the walls of Babel, whiles we intend Jerusalem : Not religion only, but policie calls us to encouragement of all usefull professions ; and of the sacred so much more, as the soul is more precious then all the world beside. Heed therefore must be taken to avoid all means, whereby the study of learning and knowledge may be any way disheartned; as without which the world would soon be over-run with ignorance, & barbarism : All arts therefore, as being in their kind excellent, may justly challenge their own rights, and if they shall want those respects, which are due to them, will suddenly languish : But above

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above all, as Divinity is the Queen of Sciences, so shou'd it be our just shame that whiles her handmaids are mounted on horsback, she should wait on them on foot.

Fiftly, As it is our greatest honour that the name of Christ is called upon us; so let it, I beseech you, be our care, that our profession be not formal, empty, and barren like the Jewish fig-tree, abounding with leaves, void of fruit; but reall, active, fruitfull of all good workes, and exemplary in an universal obedience to the wholl will of God: For it is a scandal never to be enough lamented, that any of those who are Saines by calling (such we all are, or should be) should hug some dearling

sin

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sin in their bosome, which at last breakes forth to the shame of the Gospell, and to the insulcation of Gath and Ascalon: Woe to us if we shall thus cause the name of our God to be evill spoken of: There are two many of those, whom I am loath, and sorry to style heathen-Christians; Christians in name, Heathens in conversation: these, as they come not within the compasse of my Dedication, (for, alas, how should they love the Lord Jesus , when they know him not?) so I can heartily bewail their condition, who, like Gideons fleece, continue altogether dry , under so many sweet shewres of Grace; wishing unto their souls, even thus late, a sense of the

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the efficacy of that water
which was once poured on
their faces: These, if they run
into all excesse of riot, what
can be other expected from
them? but for us, that have
learned to know the great
Mysterie of Godlinesse, and
have given up our name, to
a strict covenant of obedi-
ence, if we shall suffer our
selues to be miscarried into
any enormous wickedness,
we shall cause heaven to blush,
and hell to triumph. Oh
therefore, let us be so much
the more watchfull over our
ways, as our engagements to
the name of our God, are
greater, and the danger of
our miscarriages more deadly.

Lastly, let me beseech,
and adjure you, in the name
of the Lord Jesu, to be care-
full

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full in matter of Religion, to keep
within the due bounds of Gods re-
vealed will. A charge which I
would to God were not too needfull
in these last dayes ; wherein, who
sees not what Spirits of Errour are
gone forth into the world, for the
seducing of simple, and ungrounded
Souls ? Who is me, what wrongs are
carried to hell by these devillish im-
postures ? One pretends *Visions*,
and *Revelations* of new verities,
which the world was not hitherto
worthy to know ; another boasts of
new lights of uncounted interpreta-
tions, hidden from all former eyes ;
one despises the dead letter of the
scriptures, another distorts it to his
own erroneous sense. O the prodiges
of damnable, hereticall, Atheistical
fancies, which have hereupon in-
fested the Christian Church ; (for
which, what good soul doth not
mourn in secret ?) the danger where-
of ye shall happily avoid, if ye shall
keep close to the written word of our
God which is only able to make you
wise to salvation : As our Saviour

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repelled the Devil, so do ye the
natiue spirits of these brain-fieck-
men, with, It is written; Let those
who would be wiser then God, justly
perish in their presumption; My
soul for yours, if ye keep you to S.
Pauls guard, not to be wise above
that which is written. I could easly
out of the exuberance of my Christi-
an love overcharge you with multipli-
city of holy counses, but I would not
take a tedious farewell. May the God
of heaven bless these, and all other
wholesom admonitions to the further-
rance of your souls in grace; and may
his good spirit ever lead & guide us
in all such wayes, as may be pleasing
to him, till we happily meet in the
participation of that incomprehen-
sible glory, which he hath prepared for
all his Saints; till then, Farewell
from your fellow-pilgrim in this vale
of tears, Jol. Hall.

HIGHAM near NORWICH, Nov. 3. 1651.

THE
Great Mysterie
OF
GODLINESS,

Laid forth by way of
Affectionous and Feeling
MEDITATION.

By Jos. H A L L, D.D.B.N.



London, Printed by E. Cotes, for John
Place at Furnivals Inne-gate, 1650.

THE
Office of Matriculation
of
GODLINESSE
in
guiding the Soul to Heaven
and the
Meditation
of the
Holy Word.

1604

THE
GREAT MYSTERIE
OF
GODLINESS.

S E C T. I.

LE T no man goe about to entertain the thoughts of the Great Mystery of Godlines, but with a ravished heart, an heart filled with a gracious composition of love, and joy, and wonder: Such a one, O Saviour, I desire, through thy grace, to bring with me to the meditation of that thine infinitely glorious work of our Redemption: It was as possible for thy chosen Vessel who was by a divine extasie caught up into Pa-

I Tim. 3.16.
Great is the
Mysterie of
Godlineſſe.

The great Mysterie

paradise, and there heard unutterable words to express what he saw and heard above, as to set forth what was acted by thee here below; as therefore unable either to comprehend, or utter things so far above wonder, he contents himself with a pathetickall intimation of that, which he iaw could never be enough admired; Great is the Mysterie of Godlinesse.

There are great Mysteries of Art, which the wit and experience of skilfull men have discovered; there are greater Mysteries of Nature, some part whereof have been described by Art and Industrie; but the greater part lyes hidden from mortall eyes: but these are lesse then nothing to the great mystery of Godliness: For, what are these but the deep secrets of the Creature? mean therefore, and finite like it self; but the other are the unfathomable depths of an infinite Deitie:

fitter

fitter for the admiration of the highest Angels of heaven, then for the reach of humane con-ception. Great were the my-steries of the Law; neither could the face of Moses be seen without his veile: But what other were these, but the shadowes of this great Mystery of Godlineſſ? what did thar golden Ark over-spread with glorious Cheru-bims, that gorgeous Temple, those perfumers Altars, those bleeding Sacrifices, that sumptuous Priesthood, but prefigure thee, O blessed Saviour, which in the fulnesse of time shouldest be revealed to the World, and make up this great Mystery of Godlineſſ? There is nothing, O dear Jesu, that thou either didſt or ſufferedſt for mankind, which is other then my-ſterious, and wonderfull; but the great and alſo ualiant my-ſterie of Godlineſſe is thy ſelf; God manifested in the flesh: Lo, ſaith thy ſelf can never be

capable to apprehend a mysterie like this; Thou who art a Spirit, and therefore immateriall, invisible, to expose thy self to the view of earthen eyes; Thou, who art an infinite Spirit to be enwrapped in flesh; Thou an al glorious eternal Spirit to put on the rags of hume mortallity; Thou the great Creatour of all things, to become a Creature; Thou, the omnipotent God, to subject thy self to miserable frailty and infirmity: O mysterie transcending the full apprehension of even glorified souls! If but one of thy celestial Spirits have upon thy gracious mission assumed a visible shape; and therein appeared to any of thy seruants of old; it hath been held a spectacle of so dreadfull astonishment, that it could not be consistent with life; even so much honour was thought no leis then deadly; neither could the Patient make any other account.

account then to be killed with
the kindness of that glory;
What shall we say then, that
thou who art the God of those
Spirits, and therefore infinite-
ly more glorious then all the
Hierarchy of heaven, vouch-
safedst, not in a vanishing ap-
parition, but in a settled state of
many years, continuall, to
shew thyself in our flesh, and
to converse with men in their
owne shape and condition? O
great mysterie of Godlinesse,
God manifested in the flesh;
so great that the holy ambition
of the heavenly Angels could
not reach higher then the de-
sire to look down into it.

Subscr. et illam dicit
But O Saviour, that which
raised the amazement at the
appearance of thine Angels, was
their resplendent glorie; where-

1 Pet. i. 12.

*God mani-
fested.*

as, that which heightens the wonder of thy manifestation to men, is the depth of thine abasement? Although thou wouldest not take the nature of Angels, yet why wouldest thou not appear in the lustre and majesty of those thy best creatures? Or, since then wouldest be a man, why wouldest thou not come as the chief of men, commanding Kings and Princes of the earth to attend thy train? Thou, whose the earth is, and the fulnesse thereof, why wouldest thou not raise to thyself a palace compiled of all those precious stones, which lye hid in the close cosers of that thine inferiour Treasurie? why did not thy Court glitter with pearle, and gold, in the rich furnitures, and gay suits of thy stately followers? why was not thy Table furnished with all the delicacies that the world could afford? O Saviour, it was the great glory of

thy

by mercy, that being upon earth, thou wouldest abandon all earthly glory; there could not be so great an exaltation of thy love to mankinde, as that thou wouldest be thus low abased; Manifested then thou wert, but manifested in a despicable obscurity; whether shall I more wonder, that being God blessed for ever, they wouldest become man; or, that condescend-
ding to be man, thou wouldest take upon thee the shape of a servant, a servat to those whose Lord, whose God thou wert.

What proportion could there be, O blessed Jesu, be-
twixt a God and a Man; be-
twixt finite, and infinite; the
onely power of thy everlasting
and unmeasurable love hath so
reduced one of these to the o-
ther, that both are united in
that glorious person of thine to
make up an absolute Saviour
of mankind: O the height, and
depth of this super-celestial my-

In the flesh

sterie, that the infinite Deity
and finite flesh should meet in
one subject? yet so, as the hu-
manity should not be absorp-
ted of the Godhead; nor the
Godhead obscured by the hu-
manity; but both inseparably
united; that the Godhead is
not humanized, the humanity
is not deified, both are indivi-
fibly conjoined: conjoined so,
as without confusion, distin-
guished so, as without divisi-
on: So wert thou, O God, ma-
nifested in the flesh, that thou
the word of thine eternall Fa-
ther were made flesh; and
dwelledst among us; and we
men beheld thy glory, the glo-
ry, as of the only begotten of
the Father, full of grace and
truth; Yet so wert thou made
flesh as not by conversion into
flesh, but as by assumption of
flesh to thine eternall Deity:
Assumption, not into the na-
ture of the Godhead, but into
the person of thee, who art

God

God everlasting : O mystery of
Godlineſſe, incomprehensibly
glorious ! Cease, cease O hu-
mane curioſity, and where thou
canſt not comprehend, wonder
and adore.

~~below edge of page~~
ſilly; to gnat a nibbleſſe oldſſe
~~page abſorbed in quid h~~
~~now a plain viſion in me~~

S E C T . III.

B uſt, O Savior, what is not e-
nough for thee to be ma-
nifested in flesh ? Did not that
elementarie compoſition carry
in it abasement enough, with-
out any further addition ?
(since for God to become man
was more then for all things to
be redacted to nothing) but
that in the rank of miserable
manhood, thou wouldest hum-
ble thy ſelf to the lowest of hu-
manity, and become a servant ?
Shall I ſay more ? I can hear
Bildad the Shuhite ſay, Man is Job. 25 6.
a worm ; and I hear him, who
was a noble Type of thee, ſay,

Psal. 22. 6.

as in thy person, I am a worm
and no man; a reproach of men,
and despised of the people: O
Saviour, in how despicable a
condition do I find thee exhib-
ited to the world? lodged in a
stable; cradled in a manger; visit-
ed by poor shepheards; employ-
ed in an homely trade; atten-
ded by mean-fishermen; tempt-
ed by presumptuous Devils;
persecuted by the malice of en-
vious men; exposed to hunger,
thirst, nakednesse, wearinesse,
contempt? How many slaves
under the yassalage of an en-
emie fare better then thou didst
from a ingratefull man, whom
thou camest to save? Yet all
these were but a mild and gen-
tle preface to those thy last
sufferings, wherewith thou
wilt pleased to shut up this
scene of mortality: there I find
thee sweating blood in thine
agonie, crowned with thorns,
bleeding with scourges, buffe-
ted with cruell hands, spat up-

on

on by impure mouths, laden
with thy fatal burden, disten-
ded upon that torturing cross,
nailed to that tree of shame
and curse, reviled and insulted
upon by the vilest of men; and
at last, (that no part of thy
precious blood might remain
unshed) pierced to the heart
by the spear of a late and imper-
tinent malice.

Thus, thus, O God and Sa-
viour, wouldst thou be mani-
fested in the flesh, that the tor-
ments of thy flesh and spirit
might be manifested to that
world, which thou camest to
redeem ; thus wast thou
wounded for our transgres-
sions ; thus wast thou bruised for
our iniquities ; thus were the
chastisements of our peace up-
on thee ; and thus with thy
stripes are we healed : O blessed,
but still incomprehensible mys-
tery of Godliness ; God thus
manifested in the flesh, in weak-
ness, contempt, shame, pain,
death.

Once

Ezay 53 5.

Mat.17.2.
Mark 9.
Luke 9.28.

Once only, O blessed Jesu,
whiles thou wert wayfaring
upon this globe of earth, didst
thou put on glory; even upon
Mount Tabor, in thy heavenly
transfiguration; then, and there
did thy face shine as the Sun;
and thy raiment was white as
thy light: How easie had it been
for thee to have continued this
celestiall splendor, to thy hu-
manity all the whole time of
the sojourning upon earth;
that so thou mightest haue
been adored of all mankind?
How would all the Nations un-
der heaven haue flockd to thee,
and fallen down at the feete of
so glorious a Majesty? What
man in all the world would not
haue said with Peter, Lord it is
good for us to be here? Or if
it had pleased thee to haue
commanded Moses and Elias to
wait uppon thee in thy mediato-
rie perambulation, and, to at-
tend thee at Jerusalem, on the
Mount of Sion, as they did in
the

the Mount of Tabor, whom
hadst thou not in a zealous a-
stonishment drawn after thee?
But it was thy will and the plea-
sure of thy heavenly Father,
that this glorious appearance
should soon be over shadowed
with a cloud : And as those ce-
lestiall guests, now in the midst
of thy glory, spent their confe-
rence about thy bitter suf-
fings, and thine approaching
departure out of the world ;
So wert thou, for the great
work of our Redemption, wil-
ling to be led from the Mount
Tabor to Mount Calvarie ; from
the height of that glory to the
lowest depth of sorrow, pain,
exinanition.

Thus vile wert thou, O Sa-
viour, in the flesh ; but in this
vilenesse of flesh manifested
to be God ; how did all thy
Creatures in this extremity of
thine abasement, agree to ac-
knowledge and celebrate thine
infinite Deity ? The Angels
came

came down from heauen to visit and attend shee ; the Sun pulled in his head as abhorring to look upon the sufferings of his master, the Earth was covered over with darknes; and quaked for the horror of that indignity, which was offered to thee in that bloody passion ; the rocks rent, the graves opened themselves, and sent up their long-since purifed Tenants to wait upon thee, the Lord of life, in thy glorious Resurrection ; so as thou, in thy despised and crucified flesh wert abundantly manifested to be the Almighty God of Heaven and Earth.

S C T. 4.

O blessed Saviour, thou the true God manifested in the flesh, be thou pleased to manifest unto the soul of thy servant,

servant, the unspeakable riches
of thy love and mercie to man-
kind, in that great work of our
Redemption; Vouchafe to af-
fect my heart with a lively
sense of that infinite goodness
of thine towards the wretched-
dest of thy creatures; that for
our sake thou camest down, and
cloathedst thy self in our flesh
and cloathedst that pure and
holy flesh with all the miseries
that are incident to this sinfull
flesh of ours; and wast content
to undergo a bitter, painfull,
ignominous death from the
hands of man, that by dying
thou mightest overcome death
and ransome him from that hel,
to which he was (without thee)
irrecoverably forfeited; and
fetch him forth to life, liber-
ty, and glory: O let me not see
only, but feel this thy great
mysterie of Godlinesse effectu-
ally working me to all hearty
thankfulnesse for so inestima-
ble a mercie; to all holy reso-
lutions

Iutions to glorie thee in all my actions, in all my sufferings : Didst thou, O Saviour, being God eternall, take flesh for me, and shall not I, when thou callest, be willing to lay down this sinfull flesh for thee again ? Wett thou content to abridge thy self, for the time, not onely of thy heavenly magnificence, but of all earthly comforts, for my sake, and shall not I, for thy dear sake, renounce all the wicked pleasures of sin ? Didst thou wear out the dayes of thy flesh in poverty, toil, reproach, and all earthly hardship ; and shall I spend my time in pampering this flesh in wanton dalliance, in the ambitious, and covetous pursuit of vain honours, and deceivable riches ? Blessed Lord, thou wert manifested in the flesh, not only to be a Ransome for our souls, but to be a Precedent for our lives : Far, far be it from me thus to imitate
the

the great pattern of holiness.
O Jesu, the author and fini-
sher of my faith and salvation,
teach me to tread in thy gra-
cious steps, to run with pati-
ence the race that is set before
me; to endure the cross, to
despise the shame, to be cruci-
fied to the world, to work all
righteousness.

S. B. C. T. V.

How easily could I be drawn
to envie the priviledge of
those eyes, which saw thee here
walking upon Earth, O God
and Saviour, in the dayes of thy
manifesting thy self in flesh?
Oh what an happy spectacle
was this, to see the face of him,
in whom the Godhead dwelt
bodily? All the world is not
worth such a sight: whither
could I not wish to go to see
but a just portraiture of that
shape, wherein thou wert plea-
sed

2 Cor. 5.16.

fed to converse with me? But thine holy Apostle checkes this uselesse curiositie in me, whiles he saies; If we have knowne Christ after the flesh, yet now henceforth know we him so no more; It is not the outside of thine humane form, the view whereof can make us more holy or more happy: Judas saw thee as well as he that lay in thy bosome; those saw thee that maligned and persecuted thee, and shall once again see thee to their utmost horror, see him whom they pierced: They saw that flesh in which God was manifested; they saw not God manifested in the flesh: It is our great comfort and privilege, that it was flesh wherein God was manifested, but it is not in the flesh, but in the Deity to render us blessed: O Saviour, I dare not beg of thee, so to manifest thy self to me, as thou didst to thy chosen Vessel in this way to

Damascus.

Damascus, or to thy first Martyr
in the storm of his Lapidation ;
these miraçulous manifestations
are not for my meannels to sue
for : But let me never cease to
crave of thee a double manife-
station of thy self to me; Be plea-
sed to manifest thy self to me
in the clear illuminations of thy
Spirit ; let me by the eyes of
my faith clearly see thee both
sprawling in the Manger, and
walking upon earth, and tempt-
ed in the Wilderness, and ar-
raigned in the Judgment-hall,
and suffering upon Calvarie,
and rising out of thy Tomb,
and ascending from thy Oliver,
and reigning in Heaven, and
there interceding for me : And
after my approaching dissolu-
tion, let my soul see thee in that
glorified flesh, wherein thou
wert manifested to the World,
and in the Majesty of that all-
glorious Deity which assumed
it to that ever blessed society
of glory.

SECT.

Sect. VI.

I T was thy mercy, O God, that thou wouldest not keep up thy self close in thine eternall, spirituall, and incomprehensible essence, unknown to thy creatures upon earth, but that thou wouldest be manifested to the world: It was yet thy further mercy that thou wert not only pleased to manifest thy self to man in the wonderfull works of thy Creation, (since those invisible things of thine are understood, and clearly seen by the things that are made, even thine eternall power and God-head) but to manifest thy self yet more clearly to us in thy sacred Word, the blessed Oracles of thine eternall truth: but it was the highest pitch of thy mercy, that thou wouldest manifest thy self yet more to us in the flesh.

Rom. I. 20.

flesh. Thou mightst have sent us thy gracious messages by the hands of thine Angels, those glorious ministering spirits, that do continually attend thy throne; this would not content thee, but such was thy love to us forborn wretches, that thou wouldest come thyself, to finish the work of our Redemption. Neither didst thou think it enough to come to us in a spirituall way, imparting thy self to us by secret suggestions, and inspirations, by dreams and visions, but wouldest vouchsafe openly to be manifested in our flesh: how then, O my God, how wert thou manifested in the flesh? was not the flesh thy vail? and wherefore serves a vail, but to hide and cover? Did not thy Deity then lie hid, and obscured, whiles thou wert here on earth under the vail of thy flesh? How then wert thou manifested in that flesh, wherein

wherein thou didst thy obscured? Surely, thou wert certainly manifested in respect of thy presence, in that sacred flesh of thine; though for the time thy power and Majesty lay hid under the vail: Sometimes thou wert pleased that this son of thy Deity should break forth in the glorious beams of divine operations, to the dazing of the eyes of men and Devils, to the full eviction of thine omnipotent power against thy envious gainsayers; at other times, thou wert content it should be clouded over with the dim and dusky appearances of humane infirmity; The more thou wert obscured, the more didst thou manifest thy most admirable humility, and unparalleled love to mankind, whose weakness thou disdainedst not to take up; And the more thou didst exert thy power, in thy miraculous works, the more didst thou glorifie

glorifie thy self, and vindicate
thine Almighty Deity thus ma-
nifested in the flesh ; Oh that
thou wouldest enable me to give
thee the due prais both of thine
infinite mercie in this thine
humble obscurity, and of thy
divine omnipotence , who as
thou wert manifested in the
flesh, so wast also justified in
the spirit.

S e c t . VII.

HE that should have seen *Justified in
the Spirit.*
thee, O Saviour, working
in *Josephs* shop, or walking in
the fields or streets of *Nazareth*,
or journeying towards *Ierusalem*,
would have looked upon thee
as a meer man : neither did thy
garb or countenance bewray
any difference in thee from the
ordinary sort of men ; so did
thy God-head please to conceal
it for a time in that flesh, where

in thou wouldest be manifested ;
it was thine al-working and co-
essentiall spirit, by whose evi-
dent testimonies, and mighty
operations, thy Deity was ir-
refragably made good to the
world : If the doubtfull sons of
men shall in their peevish Infideli-
ty, be apt to renew the
question of Jobns Disciples :
Art thou he that shoule come,
or shall we looke for another ?
thine ever blessed and coeternal
Spirit, hath fully justified thee,
for that only true, absolute,
perfect mediator, by whom the
great work of mans redemp-
tion is accomplished ; Whiles the
gates of hell want neither pow-
er, nor malice, nor subtletie, it is
not possible that thy divine
person should want store of e-
nemies ; These, in all successi-
ons of times, have dared to o-
pen their blasphemous mouthe
against thy blessed Deity : But
against all their hellish oppo-
sitions, thou wert still, and
shalt

shalt be ever justified by thy co-omnipotent spirit; In those convictive wonders which thou wroughtst upon earth; in those miraculous gifts and graces, which thou powredst out upon men; in that glorious resurrection and ascension of thine wherein thou didst victoriously triumph over all the powers of death and hell. Lo then, ye perverse Jews and scoffing Gentiles, that are still ready to upbraid us with the impotency and sufferings of a despised Redeemer; and to tell us of the ragges of his Manger, of the homelinesse of his Education, of his temptation and transportation by the Devill, of his contemptible train; of his hunger and thirst, of his weariness and indigence, of his whips and thorns, of his agonie in the garden of *Gethsemane*, of his opprobrious crucifixion in *Calvarie*, of his parted garments and his borrowed grave: Is not this he.

Luk, 2.9,
10, 13, 1

so whole homely cradle a glorious and supernaturall star guided the sages of the East for their adoration? Is not this he, whose birth declared by one glorious Angell, was celebrated by a multitude of the heavenly host with that divine Anthem of [Glory to God in the highest, and on earth Peace, good will towards men?] Is not this he that filled the world with his divine and beneficall miracles? healing all diseases by his Word, restoring limbs to the lame, giving eyes to the borne blind, casting out Devils, raising the dead, commandiug windes and seas, acknowledged by an audible voice from heaven? Is not this he whom the very ejected Devils were forced to confess to be the son of the everliving God? whom the heaven and al the elements owned for their almighty Creatour? whose sufferings darkened the Sun, and shooke the Earth.

Earth, and rent the Rocks in pieces? and justly, whom the dead Saints and the heavenly Angels attended in his powerfull Resurrection, and glorious Ascension? O Saviour, abundantly justified in the spirit against all the malignances of men and Devils.

S e c. VIII.

If thy malicious persecutours, whose hand was in thy most cruell crucifixion, shall for the covering of their own shame, blazon thee for a Deceiver of the people; How convincingly wert thou justified in the spirit, by the dreadfull and miraculous descent of the holy Ghost in the cloven and fiery tongues; and that sudden variety of language for the spreading of the glory of thy name over all the Nations of the earth?

earth? If the unbelieving world, bewitched with their former superstition, shall furiously oppose thy name and Gospell in the times immediately succeeding: how notably art thou justified in the spirit, by the sudden stopping of the mouths of their hellish Oracles, by the powerfull predictions of thine holy Apostles, Prophets, Evangelists, Pastors and Doctors, seconded by such undeniable miracles as shamed and abominated, if not won, the gainstiers?

But, O Saviour, being thus clearly justified in the spirit against the old spight of hell, with what shame and horrour do I see thine eternall Godhead called into question by the mis-governed wits of certaine late mis-named Christians: who as if they would raise up cursed Arizm from his hatefull grave, have dared to renew those blasphemous cavils against thy sacred

cred person, which with so great authority, and full evidence of the spirit were long since cryed downe to that hell, whence (to the great contumelie of heaven) they were most wickedly sent up into the world : Woe is me, their damned founder did not send down his soul into that fatal draught, in a more odious way, then these his followers vent themselves upward in most unsavoury and pestilent contradictions to thee, the Lord of life and glory : But even against these art thou justified in the spirit, speaking in thy divine Scriptures, whose evident demonstrations do fully convince their calumnies and false suggestions ; and vindicate thy holy Name, and blessed Deity from all their devillish and frivolous argutations.

Is there any weak soul that makes doubt of thy plenarie satisfaction for his sinne, of the perfect accomplishment of the

Rom. 4.25.

great work of mans Redemption? how absolutely art thou justified O blessed Jesu, in the spirit, in that thou raisedst thy selfe from the dead ; quitting that prison of the grave, whence thou couldst not have come, till thou hadst paid the utmost farthing, wherein we stood indebted to heaven : O Saviour, not more concealed in the flesh, then manifestly justified in the spirit for my all-sufficient Redemer, not more weakly yielding to death for our offences, then powerfully raised up again for our justification: how should I blesse and praise thee, both for thine humble self-dejection in respect of thine assumed flesh, and for thy powerfull justification in thine infinite and eternall spirit ; that holy Ghost whereby thou wert conceived in the womb of the Virgin, justified thee in thy life, death, resuscitation; Now then, how confidently can I trut thee

thee with my soul, who hast approved thy self so compleat and almighty a Redemer? O blessed Jesu, with what assurance do I cast my self upon thee for thy present protection for my future salvation? how boldly can I defiance all the powers of darkness, whiles I am in the hand of so gracious and omnipotent a Mediator? Who shall lay any thing to the charge of Gods elect? It is God that justifieth. Even thou the God who wast manifested in the flesh, and justified in the spirit, shall justify and save my spirit, soul and body in the day of our appearance before thee.

Rom. 8 33.

S E C T. IX.

O Saviour, it is no mysterie that being manifested in the flesh, thou wert seen often; but it is no small part of

Seen of angels.

C 5 the

the great mystery of Godliness,
that thou who art the God of
Spirits, wert seen by those hea-
venly spirits, cloathed in flesh:
It could not be but great news
to the Angels to see their God
born, and conversing as man,
with men. For a man to see an
Angell is a matter of much
wonder, but for an Angell to
see God become man, is a far
greater wonder: since in this
the change concernes an infi-
nite subject, in the other, a fi-
nite, though incorporeall:
But, pause here awhile, O my
soul, and inquire a little into
these strange spectators: Seen
of Angels? who, or what might
those be? Are there any such
reall, incorporeall, permanent
substances; or are they onely
things of imagination, and
extemporary representations of
the pleasure of the Almighty?
Wo is me, (that no error may
be wanting to this prodigious
page,) do we live to see a revicti-
on

on of the old Sadducism, so long since dead and forgotten ? Who was *Gabriel* that appeared and spake to *Daniel*, nothing but a supernatural phantasm ? And what shew was there *Gabriel*, that appeared with the happy messengers of a Saviour to the blessed Virgin ? What are the Angels of those little ones, whereof our Saviour speaks, which do always behold the face of his Father in heaven ? What were those Angels that appeared to the shepherds with the tidings and gratulations of the Saviour borne at *Bethlem* ? What was that beneficent spirit that visited Peter in the Prison, smote him on the side to wake him from his sleep ; shook off his chains, threw open the iron gates, and rescued him from the bloody hands of *Herod* ? What are those spirits, who shall be God's reapers at the end of the world, to cut down the tares, and gather the wheat into his barn ?

Dan.8. 19.
17.

Mar.18.10.

Luk.2.9.15.

Act 12. 7,
8, 10.

barn? Shortly, what were all those spirits (whereof both Testaments are full,) which God was pleased to imply in his frequent missions to the earth? were these phantasms too? Certainly, though there may be many Orders, yet there is but one generall condition of those Angelicall attendants on the throne of the Almighty: Even in the old Testament, was it a supernaturall apparition of fancie, that in one night smote all the first borne in the land of Egypt? was it a supernaturall apparition of fancie, that in one night laid an hundred fourscore and five thousand Assyrians dead upon the ground? Could these be any other then the acts of living, and powerful agent? It is not for us to contend about words; those that are disposed to devise paradoxes, may frame to themselves what senses they please of their own terms; this we are sure of, that

that the Angels are truly existing, spirituall, intelligent, powerfull, eternall Creatures, whose being is not exposed to our sense, but evidenced both to our faith and reason; not circumscribed in any grosse locality, but truly being where they are, and acting according to their spiritual nature.

Of these Angels, O blessed Saviour, wert thou seen manifested in the flesh, to their wonder and gratulation: That, thou who hadst taken our flesh wert visible, was no whit strange; herein thou wert a plain and happy object to all eyes: but how the Angels, being meerly spirituall substances, could see thee, may be part of this great mysterie: Doubtlesse, they saw thee both before and ever since thou cameſt into the world, with eyes like themselves, spirituall; and, nor seldom, saw thee being incarnate with the assumed eyes of those

those bodies wherein they appeared; Thus they saw, and adored, and proclaimmed thee un-
fly first saluation of the world, when thou layest in that
holy posture, in the Manger at Bethlehem, singing that sweet
and celestial caroll at thy nativity, Glory be to God in the
highest. They saw thee in the wild desert, where no creatures
appeared to thee, but either beasts or Devils, there they saw
thee pined with fasting, confi-
cted with the Prince of darkness:
they saw thee foiling that pre-
sumptuous enemy, not without wonder, doubtlesse, at the
boldnesse of that daring spirit,
and joyfull applause at thy happy
victory; they saw thee, but
(as knowing there was no use
of seconds in this duel of thine)
unseen of thee, till the full end
of that great combat; then they
shewed themselves to thee, as
willing to be known to have
been the secret witnesses of the
fight,

fight, and glad congratulators
of thy Triumph; then they came
and ministered unto thee. Never
were they but ready to have vi-
fibly attended thee, hadſt thou
been pleased to require ſo ſen-
ſible a ſervice; but the ſtate of
a servant, which thou choo-
ſedſt to undergoe, ſuited not
with the perpetuity of ſo glo-
rious a continuall; whether there-
fore they were ſeen to thee,
or not ſeen, it was their great
honour and happiness, and a
main part of the great mysterie
of Godlineſs, that thou, who art
the true God manifested in the
fleſh, werſt ſeen of Angels.

They ſaw thee in the gar-
den, in thy ſad agonie; and if
Angels could have been capable
of paſſion in that ſtate of their
glory, could have been no
doubt, content to ſuffer in; and
with thee; with what eyes do
we think they lookt upon thy
bloody sweat; and the frownes
of thine heavenly Father, which
they

Luk. 22. 41.

they saw bent against thee, in our persons, for the sin of mankind, which thou camest to expiate? Now in this dolefull condition, so wert thou seen of Angels, that the Angels were seen of thee: For lo, there appeared an Angell from heaven strengthening thee. O the deep humiliation of God, manifested in the flesh, that thou, O Jesu, the God and Lord of all the Angels of heaven, shouldest in this bloody conflict with thy Fathers wrath for our sins need and receive comfort from a created Angel thy servant.

Whilst thou wert grapling with the powers of darkness there was no need of aid; only after the fight Angels came, and ministered to thee; but now, that thou must struggle under the wrath of thy Father, for mans sin, there was use of the consolation of one of those Angels, whereof thou commandest

commandest millions: O blessed Saviour, had not the face of thy heavenly Father been clouded to thee, standing in the stead of our guiltiness; it had been no lesse then presumption in any finite power to tender thee any suggestions of comfort; but now, alas, those beatificall beams were so for the time hid from thine eyes, and the sweet influences of light and joy arising therefrom, were for that sad instant, suspended; so as nothing appeared to thee, that while, but the darknesse of displeasure and horrour; now therefore the comforts of a creature, could not be but seasonable and welcome; so that thou disdainedst not to be strengthened by an Angel: Extreme distresse looks not so much to the hand that brings supply, as to the supply it brings: If but one of thy three drouzy clients could have shaken off his sleep, and have let fall

Heb. 1. 9.

fall to thee some word of consolation, in that heavy fit of thine; thou hadst not refused it; how much lesse, the cordiall intimations of an heavenly monitor? neither was it improper for thee, who wast content to be made a little inferiour to the Angels, to receive some spirituall aid from the hands of an Angell.

What then, O Saviour, was the strengthening which thou receyest from ~~the~~ officious spirit in this pang of thine agony? Doubtless it was not any communication of an addicionall power to bear up, under that heavy pressure of the sins of the whole world, which drew from thee those sweats of blood; No Angell in heaven was able to contribute that to the Sonne of God; but it was a sweet, and forcible representation to thy disconsolate humanity, of the near approach of an happy eluctation out of those

those torments of thy sufferings,
and of the glorious crown of
thy victory immediately suc-
ceeding.

S e c r. X.

AND now, soon after, those Angels that saw thee sweating in thine agonie, and bleeding on thy crosse, saw thee also triumphing over Death, in thy Resurrection; they attended thee joyfully in the vault of thy sepulture, and saw thee trampling upon the last enemie; being then suitably habited to so blessed an occasion, in white shining vesture; how gladly were they employed about that most glorious solemnity, both as actors in the service, and as the first heralds of thy victories over Death? I find one of them obsequiously making ready for thy coming out

Mat. 28. 2,
3, 4.

Joh. 20. 12.

out of those chambers of death,
upon thine Easter morning;
rolling away that massy stone,
which the vain care of thine
adversaries had laid (curiously
sealed) upon the mouth of that
Cave, for the prevention of
thy fore-threatened resurrecti-
on; and sitting upon it with
a countenance like lightning,
and his garment white as snow,
the terror of whose presence
made the guard to shake, and
to become as dead men; I find
two of them no less glorious,
sitting the one at the head, the
other at the feet of that bed of
earth whereon thou hadst new-
ly slept; By these Angels wert
thou both seen and attended;
and, no doubt, but as at thy first
coming into the world, when
but one Angell published thy
birth he was seconded by a mul-
titude of the heavenly host
praising God with hymns of
rejoicing for thy nativity; so
when but one or two Angels
were

were seen at thy second birth
(which was thy glorious resurrec-
tion) there were more of
that heavenly company invis-
ibly celebrating the joyfull tri-
umph of that blessed day ;
wherein having conquered
Death and Hell, thou shewedst
thy self in a glorified condi-
on to the redeemed world of
men : After this, when for the
securance of thy Resurrection,
(upon which all our faith justly
dependeth) thou hadst spent
forty dayes upon earth, I find
thee upon Mount *Olvet*, at thy
most glorious ascension, not
seen only, but proclaimed, and
fore-promised in thy certain,
and at least equally-glorious
return, by the blessed Angels.
And behold while they looked
stedfastly toward heaven as he
went up, two men stood by
them in white apparel ; which
also said, Ye men of *Galilee*, why
stand yee gazing up into hea-
ven ; This same Jesus which is
taken

Act. i. 10,

ii.

taken from you into heaven,
shall so come again, as ye have
seen him go into heaven.] But,
O Saviour, these views of thee
by thine Angels hitherto were
but speciall, and visible even by
bodily eyes; How do I, by the
eyes of my soul, see thee both
attended up in that heavenly
progressse, and welcomed into
thine Empyreall heaven, by all
the host of those celestiall spi-
rits: no small part of whose
perpetuall happiness it is, to see
thee in thy glorified humanity;
sitting at the right hand of Ma-
jestic; there they enjoy thee,
there they sing continuall
Hallelujahs to him that sitteth
upon the throne, and unto the
Lamb for ever and ever.

SECT.

S E C T. XI.

If thine Angels, O blessed I-
su, desired to look into this
great and deep mysterie of the
Gospell; their longing is satis-
fied in the sight of thy blessed
incarnation, and the full accom-
plishment of the great Office
of thy Mediatorship, since, now
unto the principalities and
powers in heavenly places, is
made knowne the manifold wis-
dome of God, in this wonder-
full work of mans Redemption;
which from the beginning of
the World hath been hid in
God, who created all things by
thee; But, that the unsearche-
able riches of Christ should be
preached to the Gentiles, how
marvailous an accession is it to
the greatness of this divine my-
sterie of godlinessse? of old, In
Judah was God known, his
name was great in Israel: In Sa-

1 Pet. 1. 12.

Ephes. 3. 9.

Ephes. 3. 8.

l. m.

Psal. 76. 1.

Ephes. 2. 12.

tem was his Tabernacle, and his dwelling place in Sion; but in the mean while, we miserable Gentiles sate in darknesse, and in the shadow of death, without God in the world, exposed to the displeasure of heaven, tyrannized over by the powers of hell, strangers from the covenants of promise, forlorn, without hope of mercy: That therefore, O Saviour, thou vouchsafedst in the tender bowels of thine infinite compassion, to look down from heaven upon us, and at the last, graciously to visit us, in the clear revelation of the saving truth of thy Gospell, to break down the partition wal whereby we were excluded from any participation with thee ; to own us for thy people, and to admit us unto the fellowship of thy Saints : O the wonderfull mysterie of Godlinesse, effectually manifested to us out-cast Gentiles, to our conversion, to our eternall

nall salvation ! What a veil, O God, was spread over all Nations ? A dark veil of ignorance, of error, of impiety ? How did our fore-fathers walk in their own wayes, following the sinfull lusts of their own hearts worshipping dumb Idols, sacrificing to all the host of heaven, offering not their substance only, but their sons and daughters to Devils ? It was thine own infinite goodness, that moved thee to pity our woful and despaired condition ; and to send thine eternall Son into the world, to be no less a light to lighten the Gentiles, then to be the glory of thy people Israel !

Esay 25. 7.

Luk 2. 32.

How fully hast thou made good thy gracious promises long since published by thy holy Prophets : It shall come, that I will gather all Nations, and tongues, and they shall come and see my glory ; And again, It shall come to pass in

Esay 66. 18

Esay 2. 2,3.

D the

Esay 49.12.

Esay 55. 5.

the last dayes, that the moun
tain of the Lords house shall be
established in the top of the
mountaines, and shall be exal
ted above the hils, and all Na
tions shall flow to it, And ma
ny people shal go, and say,
Come ye, let us go up to the
mountain of the Lord, to the
house of the God of Jacob, and
he will teach us his wayes, and
we will walk in his paths. And
again, Behold, thus saith the
Lord, I will lift up my hand to
the Gentiles, and set up my
standard to the people, and they
shall bring thy sons in their
arms, and thy daughters shal
be carried upon their shoul
ders : And again, Behold thou
shalt call a Nation that thou
knowest not, and Nations that
know not thee, shall run
unto thee, because of the Lord
thy God, and for the holy One
of Israel, for he hath glorified
thee. O blessed then, ever bles
sed be thy name, O God, tha
t thou

thou wouldest vouchsafe to be made known among us Gentiles ; Give unto the Lord, O ye kindreds of the people, give unto the Lord, glory and strength ; Give unto the Lord the glory due to his name : All the earth shall worship thee, and shall sing unto thee, they shall sing unto thy name ; All the ends of the world shall remember, and run unto the Lord, and all the kinreds of the Nations shall worship before thee.

Psal. 96. 7

Ps. 66. 4.

Ps. 22. 27

How did we, O Saviour, of old lye under the pity, and contempt of those thy people, which challenged a peculiarity of thy favour : We have a little sister (said thy Jewish Spouse) and she hath no brests, what shall we do for our sister, when she shall be spoken for ? Take no thought for us, O thou once-beloved Synagogue of the Jews, thy little sister is not only spoken for, but contracted,

Cant. 8. 3.

but

H. S. 2. 19.

but happily married to her Lord and Saviour; having been betrothed to him for ever, in righteousness, and in judgement, and in loving kindnesse, and in mercies: so as we can now return our pity to thee, and say, We had an elder sister which had brests, but her brests are long since wrinkled, and dried up; what shall we doe for our sister in these dayes of her barrennesse, and just neglect? We shall surely pray for our sister, that God would be pleased to return to her in his compassion of old, and restore her to the happy state of her former fruitfulness: We follow them with our prayers, they us with malice and despight: with how envious eyes did they look upon those first heralds of the Gospell, who carried the glad tidings of salvation to the despised Gentiles? what cruell storms of persecution did they raise against those blessed mesengers,

sengers, whose feet deserved to be beautifull? wherein their obstinate unbelief turned to our advantage; for after they had made themselves unworthy of that Gospell of peace, that blessing was instantly derived upon us Gentiles; and we happily changed conditions with them: The naturall branches of the good Olive tree being cut off, we, that were of the wild Olive contrary to nature, are grafted in; O the goodness and severity of God! on them which fell, severity, on us, which succeeded, goodness; They were once the children, and we the dogs under the table; the crums were our lot, the bread was theirs; now is the case, through their wilfull incredulity, altered; they are the dogs, and we the children: we sit at a full table, whiles their hunger is not satisfied with scraps; The casting away of them was the reconciling of the world, their fall,

R m. II. 2. 5

Rom. 11.

R m. III. I.

Rom. XI. 20.

Act. X. II.

2.

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fall, our exaltation ; It is not for us to be high-minded, but to fear : The great sheet with four corners is let down from heaven, with al manner of four-footed beasts of the earth, and creeping things, and fowls of the air ; we may kill, and eat ; without any difference of clean or unclean ; but even of clean meats we may surfe. O Saviour, it is thy great mercie, that thou hast been thus long preached amongst us Gentiles, that we in the remote ends of the World have seen the salvation of our God : but if we shall abuse thy graces to wantonness ; and walk unanswerably to this freedome of thy Gospell, how both just and easie is it for thee to withdraw these blessings from us, and to return us to the wofall condition of our old forlornnesse : O let it not be enough that thou art preached amongst us Gentiles ; but do thou work us to an holy obedience

ence of thy blessed Gospel; re-
claim us from our abominable
licentiousnesse of life, from our
hellish heresies of opinion, and
teach us to walk worthy of that
great salvation, which thou hast
held forth unto us: so shall it
be our happiness that thou wert
preach'd unto Gentiles; other-
wise our condemnation shall be
so much the deeper, as our light
hath been more clear, and our
means more powerfull.

SECT. XIII.

SO poor and despisablie, O
Saviour, wouldest thou have
thy coming in the flesh, that it
is no marvel if the vniworld
utterly disregarded thee: For
what is the mis-judging world
led by, but by outward pomp &
magnificencie? yea, thy very
domesticks followers after so
long acquaintance with thy
person

person and doctrine, even when thou wert risen from the dead, could thinke of the royalty of a temporall kingdome to be restored to *Israel*: and still the perverse generations of Jewish Infidels after the conviction of so many hundred years, gape for an earthly Monarchy of their expected *Messiah*: that, therefore, appearing to the world in so contemptible means, so born, so living, so dying, thou shouldest be universally beleeved on in the world, is the just wonder of the mysterie of Godlinesse. It was the largeness of thy divine bountie to allow thy Gospell preached to every creature; but alas, it is liberally preached, sparingly received; Who hath beleeved our report, and to whom is the arme of the Lord revealed? It was the complaint of thy chosen vessel the Doctor of the Gentiles, We preach Christ crucified, to the Jewes a stumbling block, to the

Greeks foolishnesse: What a power therefore is there in the mysterie of Godlinesse, that thou art not preached only, but beleeved on in the world?

Hadst thou exhibited thy self in the magnificence and majesty of the Son of God, attended either with the glorious Angels of heaven, or the mighty Monarchs of the earth, scattering honors and riches upon thy followers, in abundance: how large a train wouldest thou have had? how would all the Earth have rung with Hoson-nas to the highest? but now, that thou wouldest come as the Son of man, in the homeliest condition of birth, education life and death; not having so much as an house wherein to put thy head, or a grave wherein to lay thy dead body; now, that thou wouldest suffer thy self to be spat upon, scourged, crucified, reviled; that the stubborn hearts of men should be

Mat. 21. 9.

so convinced by the truth, and power of thy Deity, that thou art beleev'd on in the world, is the great mysterie of Godlinesse!

The powers of darkness could not but see their kingdome shaken by thy coming down to the earth, upon this errand of thy Mediation; How busie and violent therefore were those gates of hell in opposing so glorious a worke? How did they stirr up cruel Tyrants, in the first dawning of thy Gospell, furiously to persecute this way unto death? what exquisite torments of all kinds did they devise for the innocent professors of thy name? How drunken was the earth with the blood of thy Martyrs in all parts? And, when they saw how little force could prevaile, (since this Palm-tree grew the more by depression,) how did they set their wits on work in attempting by fraud,

to bring glooing their impeded
signs: How unwillingly did they
go about to undermine that
wall, which they could not bat-
ter; now, whole troops of the
shiftest Engineers of hell, were
sent up by daunted heretics to
blow up, and overthrow that
truth, which they could not
beat down: One while thine
eternal Day, another while
thy sacred humanity is impuga-
ned by those, who yet stile
themselves Christians: One
while either of thy natures, a-
nothe^r while thy intire Person
is laid at, by those that profess
themselves thy friends, and cli-
ents: One while thine Offices,
another while thy Scriptures
are opposed by those who yet
would seem thine; And though
their insinuations have been so
craftily carried, and their col-
ours so well laid, that no small
part of the world hath been,
for the time, beguiled by them,
and drawn into a plausible mis-
belief.

beleef; yet still, great hath the truth ever been, and ever prevailed, happily triumphing over those damnable heresies that have dared to lift up their head against her, and chasing them into their hell: So as, in spight of men and Devils, the great mysterie of Godliness is gloriously vindicated, and God manifested in weak flesh is believed on in the world.

S e c r.

Sect. XIII.

The world is not all of one
making, there is a world
of creatures, not capable of
beleef; there is a world of men
that lyeth in wickednesse, re-
fusing to beleeve; there is a
world of faithfull souls, that
do beleeve, and in beleeving
are saved: And, O blessed Sa-
viour, that thou woaldſt gra-
ciously enlarge this world of
beleevers! Wo is me, what a
world of this world of men lyes
still under the damnable estate
of unbelief? Alas, for those
poor Savage Indians, that know
nothing of a God; which out
of their fears, and tyrannicall
superſtition, worship Devils,
that they may not hurt them;
for those ignorant, and woful-
ly blindfolded Mahumetans,

1 Job.5.19.

that

that are not allowed to see any more, then sone blinke of thee, as a great Prophet, being caught to blasphemg thy Deity, and to enslave their faith to a wretched Impostor; for those obittinate jews that are wilfully blind, and will not see the light of that truth concerning thee, their Messiah, which shineth forth clearly to them, in the writings of the Prophets, in the undeniable accomplish-
ment of all former predictions, in the powerfull conviction of miraculous works; What Christian is there, whose bow-
els do not yearn, whose heart doth not bleed at the thought of so many millions of misera-
ble unbelievers? O thou the God of infinite mercy and com-
passion, in whose hands are all the hearts of the sons of men, look down graciously from heaven upon the dark souls of these poor Infidels and enlighten them with the saving knowledge.

knowledge of the great mysterie of Godlinesse : Let the beams of thy Gospell break forth unto them, and work them to a sound helpe in their God, manifested in the flesh : Fetch home into thy fold all those that belong to thy mercifull election ; bring in the fulnesse of the Gentiles ; gather together the out-casts of *Israel*, and glorifie thy self in completing a world of beevers. And for us, on whom the ends of the world are come ; as we have been graciously called to the comfortable notice of this mysterie of godlinesse, and have professed, and vowed a steadfast beliefe in thy name ; so keep us by thy good spirit in an holy and constant avowance of all those maine truths, concerning thy sacred Person, Natures, and Offices, unto our last end ; For thou seest, O blessed Jesu that there is now such an hell of

Rom. 11.
Psal, 147.2.

of the spirits of error broken loose into the world, as if they meant to evacuate this part of the mysterie of godlinesse, (Christ beleeved on in the world;) O do thou by thy mighty power restraine and quell these pernicious heresies, and send down these wicked spirits back to their chains; so as our most holy faith may ever remain inviolable till the day of thy glorious return. Neither let us sit down contented that we hold fast and beleieve the meer historie of thy life, death, and resurrection; (without which, as we can be saved, so with it alone we cannot) but do thou by thy good spirit, work and settle in our souls, a sound, lively, operative, justifying faith in thee; whereby we may not only beleieve on thee, as a common Saviour, but beleieve in thee, as ours: bringing thee home to our hearts, and confidently relying upon

upon thee, for the acquittance
of all our sins, and for our e-
ternall salvation : O that thou
mightest be thus beleaved on
in the world ; and if not by
them, in the notion of their
universality, yet by us who
professe thy name, to thy great
glory and our everlasting com-
fort.

*Received up
into glory.*

SECT.

S. A. C. T. XV.

IN these occurrences, on the earth, Great is the mysterie of godlineſſe, but the highest pitch of this great mysterie, O Saviour, is, that thou thus maniſteſted in our flesh, wert received up into glorie: even that celeſtiall glorie which thou enjoyest in the highest heavens, ſitting on the right hand of maſteſty, ſeen and adored by all that bleſſed company of the ſouls of just men made perfect, and the innumerable troops of glorious Angels: If ſome erroneous fancies have placed their heaven here below upon earth, ours is above; and ſo is thine O bleſſed Iesu, who wert taken up in glorie; thou couldſt not be taken up to any earthly aſcent, ſince thou tookeſt thy farewel on the top of Mount Olivet:

Heb.12.22.

23.

Olivet : but from this globe of earth thou ascendest through the skies to that Empyreall heaven, where thou remainest in glorie, infinite, and incomprehensible. The many and intentive beholders of thy last parting, did not cast their eyes down into the valley, neither did ſee cause with the fifty ſons of the Prophets, to ſeek for thee (as they would needs do for Elijah) in vallies, and moun-
tains ; they ſaw and worshipped thee, leaſurely ascending up through the region of this lower heaven, till a cloud intercep-
ted thee from their ſight ; nei-
ther then could easily be taken off, either by the interpoſition
of that dark body, or by the
interpellation of Angels : And now, O blessed Saviour, how is my ſoul ravished with the medi-
ation of thy glorious reteption into thine Heaven ? Surely, if the inhabitants of those celesti-
al mansions may be capable of
any

2 King 2.
16.

any increase of joy, they then
both found and shewed it, when
they saw and welcomed thee en-
tering in thy gorkif'd humanity,
in to that thy eternal palace of
blessedness; and if there could be
any higher, or sweter ditty then
Hallelujah, it was then sung by
the Chore of Angels and Saints.
And may thy poor servants
warsfairing and wandring here
upon earth, ever second them
in those heavenly songs of
praises and gratulations: for
wherein stands all our safety,
hope, comfort, happiness, but
in this, that thou our Jesus art
received up into glorie? and
having conquered all adverse
powers, sittest on the right
hand of God the Farher, crow-
ned with honour and majesty?
O Jesu, thou art our head, we
are thy body: how can the bo-
dy but participate of the glory
of the head? as for thy self
therefore, so for us, art thou
possessed of that heavenly glo-
rie:

rie : as thou sufferedst for us, so
for us thou also raignest ; Let
every knee therefore bow unto
thee, of things in heaven, and
things on earth, and things un-
der the earth ; O blessed be thy
name for ever and ever : Thine,
O Lord, is the greatnesse, and
the power, and the glorie, and
the victorie, and the majestie ;
for all that is in the heaven, and
in the earth is thine : thine is the
kingdom, O Lord, and thou art
exalted as head over all : And
now, O Saviour, what a super-
abundant amends is made to thy
glorified humanitie, for all thy
bitter sufferings upon earth ?
Thine Agonie was extreme, but
thy glorie is infinite, thy crosse
was heavie, but thy crown tran-
scendently glorious : thy pains
were unconceivably grievous,
but short, thy glory everlasting:
If thou wert scorned by men,
thou art now adored by Angels:
Thou that stoodst before the
Judgment Seat of a Pilate, shalt
come

Phil.2.11.

2 Chr.2.11.

come in all heavenly magnificence to judge both the quick and the dead ; Shortly, thou which wouldest stoop to be a servant upon Earth, rulest and raignest for ever in Heaven as the King of eternall glorie.

O then, my soul, seeing thy Saviour is received up into this infinite glorie, with what intention and fervour of spirit shouldest thou fix thine eyes upon that heaven where he lives, and reigns ? How canst thou be but wholly taken up with the sight and thought of that place of blessednesse ? how canst thou abide to grovell any longer on this base Earth, where is nothing but vanity and vexation ; and refrain to minde the things above, where is all felicitie and glorie ? with what longings, and holy ambition shouldest thou desire to aspire to that place of eternall rest, and beatitude, into which thy Saviour is ascended ? and with

with him to partake of that glory and happinesſe which he hath provided for all that love him? O Saviour, it is this clog of wretched infidelity and earthlinesſe that hangs heavie upon my soul, and keeps me from mounting up into thy presence, and from a comfortable fruition of thee: O do thou take off this ſinfull weight from me, and raise up my affections and conuerſation to thee; enable me constantly to enjoy thee by a lively faith here: till by thy mercie I ſhall be received into thy glorie.

FINIS.